

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JUNE 7, 1906.

NEW SERIES VOL. VIII. NO. 23.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
County	
Post Office	
Church	

If men could rid themselves of selfishness, that they might remove themselves from between themselves and the outside world and see the greatness, goodness and suffering of others, then they would know themselves better, because in the life and conduct of others they would be able to see reflected a fairly good picture of themselves. Then self-interest will not be the chief aim of existence.

Whether a person looks out through the whole scope of life, or he looks to the present day or hour, his appreciation of his mission will be magnified or minimized in proportion to his freedom from selfishness. And as he removes this weight and becomes better acquainted with his own powers and possibilities, his self-reliance increases and he becomes a more potent factor in the equation of the world's economy.

A preparation for this self-reliance must be begun in early childhood. The child must be taught to use his powers. "It is not the man who knows the most; it is the man that knows how to use what he does know." This state of being comes only through exercise. It may cost something, but give the boy a chance to work but a few of the

difficult problems of life, and the experience gained will repay the cost.

Perhaps there is no more desirable attribute of practical life to be instilled into the young boy or girl than that of self-reliance. To be self-reliant one must know himself, this may seem an easy thing to be done, who can be ignorant of himself, while his life and character are daily passing before him in the affairs of life? Without argument, we say that thousands and tens of thousands do live in absolute ignorance of themselves.

It is said that the "Loyalists," those Cumberland Presbyterians who opposed union with the Congregationalists and United Brethren, have reorganized the Cumberland General Assembly, and will demand possession of the Cumberland Presbyterian property, and then will come law suits. Large possessions will hinder the union of denominations of substantial agreement in doctrine and polity. Nearer and closer pressure of heathenism and Papalism may force union of many denominations.

Congregationalists, Presbyterians, Methodists and United Brethren have agreed to unite. The Presbyterian confession of faith says that "man's chief end is to glorify God and enjoy him forever." The new creed as a basis of the union has changed that into, "Men of Christian faith exist for service of men." Dr. Eaton called this "the new humanitarian religion, making man the centre instead of God." Dr. Broadus amended the old statement so as to make it read, "man's chief end is to glorify God, become like him and enjoy him forever." We prefer the amendment.

A Presbyterian M. D. said to a Baptist pastor: "Well, brother, I guess you are satisfied now. Dr. Talmage when in Palestine immersed a man in the river Jordan." Baptist: "I have heard nothing about it nor read nothing about it in the papers. Is it really true that Dr. Talmage immersed a professed disciple of Christ in the river Jordan? If it is so, it means that his conviction is that this was New Testament baptism. There must be some mistake about it. How did you learn it?" The M. D.: "The leading daily papers announce that he did baptize the man in the river Jordan at the traditional place of Jesus' baptism." Baptist: "The papers say that Talmage baptized the man in the river, and you do not hesitate to say that he immersed him. How is it that the words of the papers are so plain to you? Precisely the same as used in the New Testament, and yet that book is so dark to you on baptism?"

A self-appointed "defender of the faith" in a public debate on baptism contended that the preposition used in relation to water did not really mean "into," and gave this illustration of his claim: "One cold morning I hailed a friend, passing my house on horseback, and said, get down and come into the fire. Now I did not mean that

he should really go into the fire so as to be burned, but that he should draw near it, so as to warm himself." His alert opponent easily saw the defect in the illustration, and turned it against the "defender of the faith," and in favor of the view against which he was contending. "The preposition 'into' in your illustration," said he, "stands related to house and not to fire, and its meaning is, whatever you may have intended, get down, come into the house, draw near to, get close to the fire, so as to warm yourself. If into means close to, near by, your friend would have remained on the outside of the house away from the fire, shivering in the cold." I thank you for this good illustration of the difference between "into" and "near by, close to" in connection with baptism." At the suggestion of the defender they passed on to another aspect of the controversy.

The Golden Age says that Small, once one of the famous evangelists in this country, and who wandered away from God and went into all sorts of schemes and held various positions, was convicted and restored to the favor of God in the Torrey-Alexander meeting at Atlanta. The once eloquent preacher of the gospel arose in the audience and in a voice full of emotion said: "Doctor Torrey, I once accepted Christ and know the full joy of His salvation, but I have drifted away, and God knows I need to repent, and God helping me, I do here and now repent and surrender my life to Him." Then he sank back in his chair, buried his head in his hands on the table in front of him, and wept. Dr. Torrey's prayer was touching: "Father, I had the joy of hearing this man preach years ago in Minneapolis, and Thou didst bless his work. Oh, God, we believe Thou didst do a real work before. Now do a thorough one and transform our brother Small. Fill him with the Holy Ghost, make him strong to resist temptation, and make him once more a power for Thee."

The name of Rev. John Burnett, of Monmouth, Ill., was put in nomination for Secretary of the Young Peoples' Society, and was voted down emphatically by the General Assembly of the United Presbyterian Church, in session at Richmond, Ind., because he was a user of tobacco; and it was held that such an example should not be put before the young people of the church.

## Send Your Pastor.

Where? To Vicksburg. When? On the 4th of July next. What for? To attend the Mississippi Baptist State Convention. A church can't well afford to have its pastor miss one of these great gatherings. The pastor's going will undoubtedly enrich his churches in spiritual life and enlarge them in their plans and activities. All that is necessary is for some brother in each pastorate to mention the matter, and exert himself a little and the funds for the pastor's expenses will be forthcoming.



## The Saloon the Mongoose of This Country.

Many doubtless have read in Rudyard Kipling's jungle stories the vivid description of Rikki Kiki's fight with the snake. The hero of the story is the Mongoose. The Mongoose was introduced into Jamaica some years ago by the sugar planters, who hoped that way to kill off the rats which preyed upon their crops of sugar cane. The Mongoose is a marvelously prolific animal, having three breeding seasons a year, producing from five to thirteen little Mongooses at every birth.

As a rat-killer, the Mongoose is a great success, and it was not very long before a rat was a rare article in Jamaica.

But as the supply of rats failed the supply of Mongooses increased, and this industrious little animal began to enlarge his bill of fare. First he took to black crabs, ground lizards, snakes, toads and insect-devouring birds. As these disappeared, very naturally beetles, flies, moths, ticks multiplied. And still the Mongoose filled the land. And now he destroys young pigs, kids, calves, kittens, all kinds of poultry, all kinds of game such as quail, guinea fow and ground doves, and all sorts of birds that nest near the ground.

He is not satisfied ever with animal life. For dessert he has learned to enjoy bananas, pine apples, young cow peas, sweet potatoes, fish, also he devours, and indeed, as necessity comes on, he seems capable of eating up everything that is of precious value to humanity on the whole island of Jamaica.

Now the liquor saloon is the Mongoose of this country. Dr. Rainford says that it is the poor man's club and that as such it must be protected and defended; that, indeed he feeds it so badly that it must be kept open on Sunday, so that he may have a chance to spend his hours of leisure there; that lazing man, so tried and worn out with his day's work must have some place where he can get away from the narrow tenement house rooms, and while away his restless hours. It is strange that these dear brethren like Dr. Rainford, forget that these narrow tenement house rooms are good enough for the wife and babies seven days in the week, and seven nights as well.

But the trouble is, the saloon, which its defenders say must be perpetuated as the poor man's club to eat up the rats of his leisure hours, and furnish him a place to kill time isn't satisfied with that kind of fare.

This licensed Mongoose not only gulps down the working man's leisure, but swallows, without blinking, his hard-earned money, his physical health and strength, his good temper, his love for his wife, his fondness for his children, and then seeking for new worlds to conquer, it goes on eating up the necessary food for his family. It eats off the shoes off the little girl's feet, the coat off the little boy's back, and the roses out of their mother's face, and all that was sweet and pure and holy in their once happy home.

And the tiger in this country is no longer blind, some mighty power has restored him to sight. He has two good eyes and can see well how to ruin and destroy the young men and boys of this country. Yes, and girls, too.

He also can see how to destroy the influence of some of the members of our Baptist churches, by coaxing them to take a little for their stomach's sake.

A traveler once who had been accustomed to drink freely with his associates, as-

tounded them by saying when the bottle was passed in the smoking-car one day, "No; I won't drink with you boys, the fact is, boys, I have sworn off."

He was greeted with shouts of laughter by the jolly crowd around him. They put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink and he was rather serious about it.

"What's the matter with you, old boy?" sang out one. "If you've quit drinking, something's up; tell us what it is."

"Well, boys, I will, though I know you will laugh at me; but I will tell you all the same. I have been a drinking man all of my life, and have kept it up since I have been married as you all know. I love whisky, it's as sweet in my mouth as sugar, and God only knows how I'll quit it. For seven years, I have kept it in my house, and there has not been a day during that time that I have not had at least one drink. But I am done. Yesterday I was in Chicago. Down on Clark street a customer of mine keeps a pawn-shop in connection with his other business. I called on him; and while I was there a young man not more than twenty-five, wearing threadbare clothes, and looking as hard as if he had not seen a sober day for a month, came in with a little package in his hand. Trembling, he unwrapped it, and handed the article to the pawn-broker, saying, 'give me ten cents,' and, boys, what do you suppose it was? A pair of baby shoes; little things, with the bottoms only a trifle soiled as if they had been worn once or twice."

"Where did you get these?" asked the pawn-broker. "Got 'em at home," replied the man who had an intelligent face despite his sad condition. "My wife bought 'em for our baby. Give me ten cents for 'em; I want a drink. You had better take 'em; I want a drink."

"You had better go back and give them to your wife. The baby will need them," said the pawn-broker.

"No, she won't; because she's dead. She's lying at home now; died last night." As he said this the poor fellow broke down, bowed his head on the show case, and cried like a child.

"Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own, at home, and by the help of God, I'll never drink another drop."

God grant that many will follow his example, and especially those who are of the household of faith, is my prayer.

R. B. JONES.

## Joining the Church.

There is nothing in the New Testament to warrant the idea that joining the church is any part of salvation. The apostle says: "We are saved by grace, through faith, and that not of yourselves, it is the gift of God." Salvation is a new birth, on receiving which, under the new covenant, we are commanded to be baptized, and thereby join the church, as a duty. We are not under the old covenant which has passed away, with its types and shadows. Only the saved should join the church.

Erroneous ideas of the church exist to a very large degree. Some appear to think it a kind of ark; others a sort of haven for spiritual rest, rather than a place for service. Another mistake is that the preacher is the church, whether pastor, bishop or pope. Hence not a few join the church from sentiment instead of from principle, from opinion in lieu of conviction. It is

presumption to tell one to "join the church of your choice," for we have not chosen Christ, but "he has chosen us," and we are to obey His commands.

Jesus says: "I have given you an example"—not follow good men, not to do something that "will do," not depend upon forms and ceremonies and "good intentions." It is sometimes the case that persons who are brought into the kingdom under the influence of an evangelist or a pastor, join the preacher instead of the church and become a hindrance or weakness to the cause. Progress requires unity, at the sacrifice of personal preferences. Paul condemns the spirit which insists: "I am of Paul, I am of Apollos," etc.

Having joined the church, the Christian life is to come to the light and show itself in good works. And here comes in the Christian's reward, his first good work being in strict obedience to the Master. If saved he cannot be lost; but will suffer loss in rewards for short comings and transgressions. God deals with us as his children, and herein is our hope and consolation. Let us be careful, therefore, to keep ourselves free from the ways of the world and live to the glory of God, through our Lord Jesus Christ.

L. A. DUNCAN.

## Pity for the Suffering.

Dr. Cuyler calls this "Core-principle of Christianity." It came out of the Christ, and was the chiefest in him. Bartimus and the man born blind, drank at this fountain. And it was a rich one, and abundant; for great was the bestowal, even though worldly elements opposed.

A man of faith had to come through the roof, but Christ saw the faith and gave the reward: "Take up thy bed and walk."

And there were ten lonely ones; shut out from loved and kin; and afar they cry; He hears, and away to the priest they go as "Moses commanded."

And yonder is a broken hearted mother, whose only son has died. The grave is dug and the mourners attend, but the lad must yet live with his mother.

And Mary and Martha had a brother who lay low; he died and in the grave four days did lie. But He came; they rolled back the stone; "Jesus wept," and Lazarus lived.

Yonder throng on the shore is tired and worn; but "two hundred penny worth of bread" is not enough. Yet, five thousand, and more, are regaled with five loaves and two fishes, while the disciples gather an overflow for several days.

Wonderful hand! Abundant fountain! "Touched with the feeling of our infirmities," "tempted in all points like as we are," and "in that He hath suffered, being tempted, He is able to succor those that are tempted."

"Go and show John those things which you do hear and see." The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."

"Pity for the suffering."

J. E. PHILLIPS.

## Almost the Same Thing.

Some mean sneak ran off with my umbrella today."

"With your umbrella?"

"Well, with the umbrella I've been carrying all the week."—Stray Stories.

## SUNDAY SCHOOL LESSON.

June 10.

## Peter's Great Confession.

Matt. 16:13-28.

Motto Text—"Thou art the Christ, the Son of the living God."

Near what place do we find Jesus in this lesson? (v. 13). This town, about 20 miles north of the Sea of Galilee, was rebuilt by Herod Philip and called after him to distinguish it from a town of the same name on the Mediterranean coast.

1. The Great Question—(vs. 13-15).

What question did Jesus first ask? (v. 13). Why did he argue concerning popular opinion? Not that he needed information, (John 2:25), but to bring out clearly the separation of his disciples from the world. What answer did the little band make? (v. 14). Some, like Herod, who murdered John the Baptist, say that you are John risen from the dead; some, that you are Elijah who never died and have returned in your person from heaven to prepare us for the Messiah, as Malachi predicted; some, that you are Jeremiah come to reveal the hiding place of the ark and saved vessels buried by him in Mt. Nebo; others, that you are one of the prophets, they know not which, come to make ready the way of the Messiah. What direct question did Jesus then put to his disciples? (v. 15). Here is a demand for a confession of faith. It is the supreme question for everyone of us.

2. The Great Confession—(v. 16).

Who answered on behalf of the disciples? What did he say was the conviction of their hearts? (v. 16). Christ is the New Testament word for the Old Testament word Messiah. Both words mean "anointed." "Son of the living God" in a specific unique sense. What, then was the essence of their confession? The Messiahship and Deity of Jesus.

3. The Great Character—(vs. 17-19).

What benediction did this confession draw from Jesus? (v. 17). Why was Simon so blessed? Because he saw through the humanity of Jesus and grasped and held his Messiahship and Deity he was blessed for time and eternity. How did he come to this conviction? (v. 17). Not by his own inward reason and reflection, not from the teachings of men, but by revelation from God. (Bap-Gal 2:1-4) (666j-f-and, teda) eul8:D

What did Christ say to Simon?—(v. 18, 19).

Three phrases claim special attention—"My church," "this rock," and "the keys." What did Jesus mean when he said, "my church?" Not what church means to us, but what did it mean to Jesus and Peter? A pious Jew would think of an assembly or congregation, as "the church of Jehovah," "the church of Israel," "the church in the wilderness." Jesus meant to emphasize the pronoun and say: My church and not my church. I will build my church and not the church and congregation of Moses. Church then would mean either those congregations united in the belief of the doctrines which he taught and in the observance of the practices which he enjoined, though not united under one government, but then he would have said my churches, for they were many; or more probably, the Spiritual Church composed of all the regenerate whose names are written in heaven, and conceived of as an assembly. What is the rock upon which Jesus said he would build his church? The most natural name is

Peter, as his name means rock. Not that our Lord meant to give him authority over the other apostles, for Paul says that all the apostles with the prophets are the foundation of the church of which Christ is the chief corner stone. (Eph. 2:20); nor that he would make him first in influence in the establishment of his church, but that he would stand as the representative of the renewed character upon which he would build his church. The idea is that the church of Christ stands on, is made up of, regenerate men and women, through personal acceptance of Jesus as "the Christ, the Son of the living God." The bed rock of his church then is the Messiahship and Deity of Jesus, supernaturally revealed, and personally accepted, and openly confessed.

Did Christ promise that this church should never decay or be destroyed? (vs. 18). "Hell," here means the invisible world, the place of the departed. The church shall not be swallowed up; there will always be Christians in the world. What did Jesus promise to give Peter? (vs. 19). Not the keys of the church, nor the keys of heaven, but authority to open his kingdom by preaching (he received the first Gentile, Cornelius) and to exclude from it by discipline (he cut off Ananias and Sapphira and rejected Simon Magus). This binding and loosing was promised to all the apostles. (John 20:23), and the whole church (Matt. 18:17,18). Preachers now can authoritatively declare upon what conditions men will be received or rejected in Christ's kingdom.

4. The Great Duty—(vs. 21-23).

What announcement did Jesus make in verse 21? What effect did this have on Peter? The praise which he had received seemed to have turned his head, and he ventured even to "rebuke" his Lord. He thought Jesus could fight his way to victory, and this was a temptation from Satan. What did Jesus say in answer? (v. 23). What eternal laws did Christ lay down for the journey of life in vs. 24-26? Self-denial, cross-bearing, following him. He who wishes to save his bodily, temporal life shall lose his higher, spiritual, eternal life both here and hereafter; having forfeited it, he cannot bring it back.

## Address to Former Students of Mississippi College.

At the meeting of the Mississippi College Alumni Association last May it was decided that hereafter, instead of trying to have an alumni meeting every commencement, there should be a meeting every fifth year; and that the first of these quinquennial celebrations be held during the commencement of 1906. It is expected that this celebration be a prominent feature of every fifth commencement.

In view of the many loyal friends of the College who were not graduated, it was further agreed that this celebration should not only be for alumni but for all former students as well. And it is hoped that alumni and former students in large numbers will take advantage of this opportunity to visit again the sacred precincts of the college and campus which are soon to see great material improvement. It is the wish of the committee in charge of this celebration to have as many class reunions as possible. A representative of each class graduated since 1890 will be asked to deliver a short address in behalf of his class. And it is hereby urged that each class graduated since that date arrange a reunion with such

a program of their own as they may desire.

Wednesday, June 27th, the last day of commencement has been set apart for this celebration. An interesting program is being arranged and entertainment will be provided for all who can come. A basket dinner will be served on the campus at noon.

For those who cannot attend except on that day there are early morning trains from Jackson and Vicksburg. We hope also to secure reduced rates for those who attend this reunion. Announcement will be made in due time.

Now, let all former students of the College come and spend at least a day in renewing friendships for each other and allegiance to that grand old institution, victorious over many adverse conditions, which has for more than three quarters of a century sent out into the world a constant stream of blessed influences.

The reunion part of commencement applies of course primarily to those who have at some time attended school at Mississippi College; but we shall be glad to have all friends of the College, and those who are interested in her welfare attend all the commencement exercises from June 23, to June 27, inclusive.

Respectfully,  
J. M. DAMPEER,  
E. L. BAILEY,  
W. F. YARBOROUGH,  
M. LATIMER,  
G. H. BRUNSON, Chm.  
Arrangement Committee.

## Morning.

A. H. Ellett.

Happy days were those in Clinton,  
Friends of mine.  
Oh, how sweet to slumber in your home!  
And how sweet to hear the greeting,  
In the morning loved ones meeting,  
And those baby words of welcome:  
"Ellett Tum."

Many miles of vale and mountain  
Ere life's night.  
(Ah, the valleys of Silences and Pain!)  
On the heart no music falling  
Save a silent voice's calling,  
Till God smiles and it is morning,  
Once again.

When at last the night has lifted,  
With the morn.  
In the mansions of the Father's happy home,  
This I crave: When friends are meeting,  
I may hear amid the greeting,  
Just these baby words of welcome:  
"Ellett tum."

## Notice to All Delegates and Visitors Expecting to Attend the "Mississippi Baptist State Convention."

The Mississippi Baptist State Convention will convene in the city of Vicksburg at 10 o'clock Wednesday, July 4, and continue in session for three days.

All delegates who are expecting to attend will please send their names to Howard L. Weeks, Vicksburg, Miss.

It is earnestly desired that all who expect entertainment send in their names. If one should send his name and then find out that it is impossible to attend that one is requested to notify the committee.

HOWARD L. WEEKS.



# The Baptist Record.

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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is put, if you do not wish paper changed, drop a card. It is expected that all messages will be paid up before ordering paper changed.

Obituary notices, whether direct or in the form of resolutions, of 200 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink. No communication will be printed unless it is accompanied by the name of the author.

On requesting change of post office, do not fail to state office from which and to which the change is to be made.

## The Confessed Lord and His Confessing Disciple.

I.

Whom say ye that I am? This is the supreme question. Who was Jesus of Nazareth? The answer of this question settles everything for a man. Not so much, "What did he teach?" but, "Who was the great Teacher?" Not, "What mighty works did he do?" but, "Who was the great Worker?" Not even, "How did he live?" but, who was he who lived this unearthly life among men? In this question is involved the work of Christianity.

### The Great Question.

Jesus asked the little company first concerning popular opinion. "Whom do men say that I, the Son of Man am?" He asked this question, not for his own information, not that he cared for popular opinion; but to test his disciples and to bring out clearly their separation from the world.

The little band answered, some, like Herod, say that you are John the Baptist risen from the dead; or at least that his spirit has entered into you; some, that you are Elijah who never died and has returned in your person from heaven to prepare us for the Messiah, as Malachi predicted; some, that you are Jeremiah come to reveal the hiding place of the ark and sacred vessels buried by him in Mt. Nebo; others, that you are one of the prophets, they know not which, come to make ready the way of the Messiah.

These conclusions were respectful. These were not the thoughts of enemies, save those like Herod, but of men who regarded Jesus with admiration and wonder. They were good thoughts, but they were not correct.

The inquiry concerning popular opinion opened the way for the direct question of his disciples. They had heard his words, they had seen his works, they had marked his life, his compassion had stirred and thrilled their souls. Surely they had formed some opinion concerning him whose fame had spread over the whole world. What was it? There is imperative demand for confession of faith. Different opinions had been expressed. The disciples must see the gulf

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opening between them and their fellow men, and thus be drawn more closely to their Lord. No one could take refuge in general opinion. Another man's judgment did not matter one whit. Had they a distinct faith of their own? They had lived within the closest personal intercourse. Now, what was their conclusion concerning him? "But ye, whom say ye that I am?"

### The Great Confession.

Simon Peter, impulsive, ardent, loving, foremost in word and deed, answered for all. Matthew Henry calls him "the foreman of the grand jury." He did not begin with, "We say." With deep conviction and adoring faith and love, he said, "Thou art." This is not what we say; it is an absolute fact. People say one thing and another; but we have an assured, abiding conviction. "Thou art the Christ, the Son of the living God." It was a great moment when in the name of all this confession of the Messiahship and Deity of Jesus was made—clear, comprehensive, emphatic.

### The Great Benediction.

The confession drew Christ's benediction. With joyous emotion the confessed Lord responded to the confessing disciple. "Blessed art thou Simon." Jesus had found the clear and unshaken faith essential to the manifestation of his kingdom. Simon was blessed, happy, in that he could make this confession, in that he saw Jesus' Messiahship and Deity through his humanity, in that amid the conflicting opinions of men he grasped and held the truth concerning Jesus' nature. He was blessed for time and eternity.

### The Great Distinction.

The confessed Lord confessed the confessing disciple. Jesus said to Simon, Thou hast expressed the conviction of thine heart, and now I also say unto thee: Thou art Peter, and upon this rock I will build my church. Three things claim attention—"My church," "this rock," "the gates of hell," and "the keys."

### The Great Institution.

What did the "Great Head of the Church" mean when he said "my church?" What did the word mean at that time to Jesus and Peter? Not what does it mean to us now. We should not inject twentieth century meaning into a first century word. It is reasonable that Jesus would use language that Peter would understand. To a pious Jew at that time church meant an assembly or congregation, as "the Church of Jehovah," "the church in the wilderness." When Jesus said, "my church" Peter would instantly think of Jehovah's church, or the congregation of Israel in the wilderness, and elsewhere. Jesus meant to emphasize the pronoun and not the substantive—my church, and not my church. Hence, he said, on this rock I will build, not the church of Moses, but my church, my congregation.

Some understand that our Lord meant to insure the perpetuity of those congregations united in the belief of the doctrines which he taught and in the observance of the practices which he enjoined, though not united under one government, and that church here is synonymous with that kingdom which Daniel said the God of heaven would establish in the days of certain kings; that Jesus said, "I will build my church," intimating that something different from anything which had existed would be established. I believe in the perpetuity of such congregations, but question whether Jesus meant to give such assurance in this Scripture; otherwise, he would have said my churches, for they have been many.

Others hold and teach that the word church here means a spiritual congregation, a divine kingdom, conceived of as an assembly; that reference here is to the church of the first born whose names are written in heaven; the church which Jesus loved and for which he gave himself, and which he will present to the Father without spot or wrinkle or any such thing, in which there is no peril of perdition and out of which there is no possibility of salvation.

### "How Will Baptists Meet the Evidence?"

The Congregationalist, Boston, says that Rev. J. H. Shakespeare, "the eminent English Baptist official and scholar," in his recent book entitled "Baptist and Congregational Pioneers," submits that the first English Baptists were not immersionists, that "they held strictly to believer's baptism, but like the Mennonites and most of the Continental Anabaptists they did not practice immersion," and then asks, what American Baptists will do with the evidence.

The answer is easy. If the evidence is sufficient to support the claim, American Baptists will accept the historic fact. But that will not effect their faith and practice in the least. The teaching and practice of Christ and his apostles is the essential, sufficient, only and exclusive ground and warrant of their faith and practice, whoever and whatever body of men, however wise and pious may, fall short of its depart from it, come into it, or return to it. Whatever others may hold and teach will help them in their investigation, but will have no authority at all with them, nor will it turn them from loyalty to Christ's plainly expressed will, that every one of his disciples should be immersed in water in the name of the Trinity.

What will Congregationalists and others of like faith and practice do with the evidence submitted? Note carefully what the evidence submitted is. It is not that Jesus and the apostles enjoined any other act as baptism than that of immersion, and that the English Baptists departed from their example and instruction and substituted immersion for affusion; but they having practiced some other act at first learned the way of "the Lord more perfectly," and did not hesitate to walk in it. If the evidence submitted supports the theory, Baptists will rejoice that their English brethren were loyal to the truth when they discovered it, and pray that the conduct of all others may be distinguished by such fidelity.

Will Congregationalists and others of like faith be equally loyal? How will they "meet the evidence" of the fidelity of English Baptists? It is generally, almost universally admitted by scholars in all denominations of world-wide reputation that the immersion in water of a believer in Christ was the invariable practice of our Lord and his apostles. Many who make this admission substitute infant affusion for believer's baptism, and justify their course by the claim that while they have changed the form they have kept the spirit of the ceremony. But baptism is more than an ordinance, more than a religious ceremony; it is a beautiful, significant, symbol of the fundamental and saving graces of the gospel; and to break "the mould of doctrine," to depart from the form, is to destroy the symbol. It has always been strange to Baptists that wise and good men can read Christ's will one way as scholars and then interpret in an entirely different way as churchmen, that they are

June 7, 1906.

honest as students of God's word but not fair as ecclesiastics. But to their own Master they shall stand or fall, who said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." This interpretation of God's word in one way, and this substitution of something other than that which he enjoined for obedience, stands as an effective bar to Church unity so far as Baptists are concerned. We charge such brethren with the responsibility of the continuance of schism in Christ's body. An obedient spirit merely is only intention; an obedient act by itself is compulsion; it requires both the obedient spirit and the obedient act to make obedience.

### State Missions.

As we see the matter, there is no department of our activity that needs to be pushed during the next thirty days like that which stands at the head of this paragraph. If we would go up to our convention which convenes in the city of Vicksburg in the 4th day of July, clear of debt on this score, there is before us large work. Not large work for one or a few, but heroic work for all the Baptists in the state. There is need of making this year's gift to State Missions the largest in our history. There lie on the surface three reasons why this ought to be realized:

1. The pressing needs of our state are greater than ever before. First of all, our population both in natural increase and in immigration is growing rapidly. More people need the gospel than ever before. The hundreds of places settling up on the new lines of railroads are calling loudly for help from our State Mission fund.
2. Our numbers have been largely augmented during the year. We are, therefore, able to do more for this cause because there are so many more of us. Many willing workers make light work and make success easy. If one had to do all the work the task would be herculean—impossible. But where each does his part the aggregate result is large and all are happy. We were much impressed a few Sundays ago with the working facilities of this principle. The preacher said to a very large audience, let all arise. Our first impression was that, if one person had to arise for each one of the great crowd, it would require a long time for the performance. But when each person arose promptly for himself, the job was soon done, and no one was worried in the least. Let all take hold of State Missions willingly and promptly and we shall surely succeed.
3. Our ability to do this kind of work has been easily doubled during the last decade. Such prosperity as Mississippi enjoys today has never been equaled before. Where we could afford to give one dollar ten years ago, we can give two today.

Other reasons are plainly visible. If we had not increased in numbers and ability, surely we have grown some in the "grace of giving." So all these advantages thrown together make it almost a certainty that we shall greet each other in the "Hill City" in the happy realization of the largest State Mission fund ever raised in one year.

In view of these facts will not every servant of the Lord be alert and active in the interests of State Missions for the month of June?

Let us maintain a strong base of supplies that our advanced guard may be re-assured of our strong support at all times. Becom-

## THE BAPTIST RECORD.

ing strong in one department makes us stronger in all departments.

Pastor Kimbrough at Tupelo, recently assisted in a good meeting at Booneville.

Brother G. W. Riley will go Saturday, to assist Dr. Morgan in a meeting at Birmingham. He will be gone possibly two weeks.

We acknowledge receipt of an invitation to attend the Fifty-fourth Annual Commencement exercises of the University of Mississippi, to be from June 10th to June 13th, 1906.

Brethren Holcomb and Wills called on us on their return home from the Seminary, on the 5th inst. These young brethren will hold meetings during the vacation months.

We thank the faculty and students of the Mississippi Agricultural and Mechanical College for an invitation to be present at the Twenty-sixth Annual Commencement, June 10th to June 12th, 1906.

L. P. Leavell, whom Mississippi gave to our Sunday School Board as Field Secretary, will conduct a series of ten conferences on the Methods of Work for Young People at the Tennessee encampment.

The State Sunday School Convention will be held in Kosciusko, June 26-28, 1906. A very full and attractive program has been put out, which is really tempting to one to leave everything else and attend this meeting.

Rev. D. C. Rawls recently organized a church at New Augusta, on the M. J. & K. C. Railroad with 16 new members. Fourteen others are expected to join soon, and these will increase the membership to 30.

According to statistics of the recent Southern Baptist Convention there are now 1,899,427 white Baptists in the South, 105,905 of whom came in last year by baptism, and 113,811 of whom live in Mississippi.

Evangelist H. M. Wharton recently assisted Pastor Dawson of Tuscaloosa, Ala., in a meeting in which there were 200 additions to the church, 105 of whom came in by experience and baptism. Few men are wiser in winning souls than Dr. Wharton.

Rev. R. A. Cochran who went from Utica, Miss., to Kerrville, Texas, has been holding a great meeting in his church, assisted by his nephew, Rev. E. C. Ely. About 40 had united with the church at our last information. Surely the Lord went with Brother Cochran to his new field.

The meeting at the First Baptist Church, in which the pastor and Brother G. W. Riley did the preaching, closed last Friday night. There were 21 accessions to the church, and much good done in several ways. The congregations were good all the way through the meeting.

In the late meeting in Oxford in which Evangelist Geo. C. Cates assisted there were 300 conversions. Thence the evangelist went to Water Valley and assisted Pastor Low in a meeting with great success in winning men to Christ and building Christians up in him.

Rev. S. E. Tull, the popular young pastor at Kosciusko, has just closed a very profitable meeting at Hollandale with the pastor, and will begin a meeting in his own church on the second Lord's day in this month, doing all the preaching himself. This arrangement being made by a vote of his church.

The Durant High School has attained a high degree of prosperity under the efficient management of Superintendent Kimbrough. The citizens are justly proud of their school. At its recent commencement exercises Pastor Yarbrough of Jackson, delivered a magnificent discourse in the Baptist Church on "The Work That Is Worth While."

### Signs of Promise.

The month of May made it possible to add \$850 to Foreign Missions from Mississippi, from this office. That was good in our big sister across the Father of Waters to send enough in one check to reach and cancel nearly one-half of the debt. I do not know what we would do without Texas, and I do not know what Texas would do if it were not for the Mississippians who migrate thither—brethren, I salute you for the noble part you have had in making Texas so glorious.

The aggregate in the Jackson churches for Home Missions and Foreign Missions shows \$1,418.95, while that of the Hattiesburg churches is a close second at \$1,317.63. These churches seem to think that they have come to the kingdom for such a time as this, and give us all noble example of what can be done in the cultivation of the mission spirit. Is it significant here of anything particular to say that inside of 25 years all these churches were assisted in their own home church work by State Missions, some of this help dating a few months in the past and some of it still enjoyed? Here is seen an outgrowth of State Missions truly startling to him who will take the time to think. I heard Dr. Lowrey say one of them had given \$4,000 to the great work that he has in hand.

Brother Carter has not told us what one of them did for the Orphans.

Yes; down at the bottom of all our work is State Missions in the foundation, and on it we build our churches for Home Missions and Foreign Missions, for College and for orphans, for every good work dear to the heart of our Lord.

Our State Convention is a few weeks off, and our needs at this writing to close up the year free from debt are large. Are we as a people equal to the occasion? In April of this year Mississippi Baptists sent to Home Missions and Foreign Missions about \$20,000 to help bring these two great causes to Chattanooga free of debt. One-half of this amount is now needed to carry us to Vicksburg free of debt. Shall we have it? I bury my face in my hands, I plead with God for it, to put it into the hearts of our brethren and sisters, who love Him and who love His truth, who love His cause to come to the rescue. Pastors, to the rescue, Sunday School Superintendents and teachers to the rescue, "noble women not a few" to the rescue, churches of the Living God, men and women redeemed by the precious blood of Him who loved you and gave Himself for you, to the rescue.

A. V. ROWE.



## 7. 3.

Hays Creek			12 10
Bethlehem		5 25	8 75
Mt. Vernon			3 00
Vaiden			12 76
Emory			10 00
Poplar Creek			8 00
Central		5 00	5 00
Bethel			10 00
<b>Yalobusha Association.</b>			
Grenada			95 00
Mt. Paran			10 00
New Hope		1 00	5 00
Coffeeville			17 45
Torrance		11 15	
Tillatoba			26 60
Charleston			12 30
Mrs. Loughlin			1 00
Pleasant Ridge			11 68
Spring Hill		21 10	30 00
<b>Zion Association.</b>			
Bethany		5 00	5 00
Pleasant Hill			38 97
New Hope			1 95
Eupora		4 40	6 90
W. A. Dunn		32 85	20 15
A Sister	100 00		1 00
Blug Springs		3 25	100 00
Enon			3 50
Unity			12 15
Fellowship		11 05	11 00
Shiloh			5 30
Pilgrim's Rest			6 46
<b>Miscellaneous.</b>			
Bluff Springs	5 00	4 00	4 00
Vernon			5 00
Nola	9 00	5 35	6 00
<b>General Missions.</b>			
<b>Calhoun Association.</b>			
Providence			\$ 3 65
Fredonia			5 00
Pachuta			6 10
Union Hall			12 40
Ashtland			20 00
Sabounga			2 41
Philadelphia			11 00
Bethel			40 25
New Liberty			26 00
Spring Hill			5 25
<b>Church Building.</b>			
Pickens			\$ 6 00
Mt. Zion			9 40
<b>Margaret Home.</b>			
Bethesda			5 00
Starkville			2 50
West Point			5 00
Yazoo City			2 50
Meridian, 15th Ave.			10 00
Meridian, 1st Church			20 00
<b>Sustentation.</b>			
Galilee			5 85
Pleasant Grove			3 00
New Zion			7 55
Winona			9 02
Freeny			2 50
C. P. Pinckard			50
A Sister			25 00
Friendship			3 02
Handsboro			1 65
Richland			5 00
Spring Hill			1 60
Carthage			1 00
<b>Ministerial Education.</b>			
Hattiesburg			38 81
A Sister			25 00
Galilee			5 00
Handsboro			1 50
Richland			3 00

A man's reflection on others constitute a fair reflection of himself.—Ram's Horn.

It is impossible to think of His works and our worries at the same time.—Ram's Horn.



## Field Notes.

Hebron, New Hebron, Silver Creek, Prentiss and Brookfield were visited by the writer during the past week. A night spent in the home of Mr. R. Drummond was enjoyed. He is doing fine work in his churches.

This service was a day too late to enjoy the monthly Pastor's Conference at the home of Brother D. Moore, Williams and Posey met and spend two or three days together in each month in the study of the Word. The brethren speak of these meetings as very helpful.

The New Hebron church has erected a neat house of worship, and now they purpose selecting a pastor to go in and out before them. This is a departure from the usual custom. Most churches sit down and do nothing in the absence of a pastor, and need not the Lord will send them the right man.

Brother Williams and his Silver Creek church are married to each other. It is a delight to visit in his home. His good wife has time to make the visitor comfortable, notwithstanding the care of the bright baby boy, whose presence brings joy to the home. Brother D. Posey lives here and ministers to churches in reach of him.

Prentiss, the new county site of Jefferson Davis county, is a nice growing town. The church under the leadership of the pastor, Rev. J. T. Moore, is moving forward. Their new house has just been completed and now the pastor is conducting a series of meetings assisted by Pastor E. H. Purser of Brookhaven. The services were enjoyed by this service two days. The meeting is promising.

Brother Moore is pastor here also. The new church house was dedicated recently. It is quite a handsome building, and these Brookfield saints are proud of it, as well as they may be. A good sister said: "We are proud of our church, and then it is paid for."

Well, these South Mississippi folks are determined to do something. May the Lord favor their course. But enough.

O. M. LUCAS.

## Notice.

To the Missionaries of the State Board—Attention.

Our Convention meets this year on the fourth day of July. To make your report available for reference in the Convention Board's Report, your report must be in my hands on the 26th of this month. I beg you, therefore, to be prompt in remitting it. Make it out on Monday, the 25th, mail it that day, and it will reach me on Tuesday, the 26th. Those of you of course whose work closes before the 4th Sunday in June would do well to make out report earlier, and thus leave me less to do for the delayed ones.

A. V. ROWE.

## State Missions Urgent.

Mississippi has done nobly by all departments of her denominational work. One cause remains yet to be rounded up—State Missions. This department has been side-tracked for the other objects, and now she should have the right of way. Will not every church and pastor, and in fact, every Baptist in the State, give himself nobly to this cause and see that when June 30th comes, every dollar is in hand to pay our missionaries and save the honor of the cause?

# ROYAL

## Baking Powder

### Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

of Christ as committed to Baptist hands?

Brother pastor, give your church a sermon on the needs of the work and the joy of giving, and then test their liberality and they will not fail you.

Be a courageous leader of God's people. Don't be afraid to ask for money to preach God's gospel to dying men and women. The Christians want to give and let them have a chance thus to help in a noble cause.

Let our motto be, On to Vicksburg July 4th, our Board out of debt and the Convention ready to plan larger things for next year for the glory of our King.

Truly and devotedly, a co-laborer and pastor.

W. A. M'COMB,

Gloster, Miss.

## An Announcement.

Dear Sisters:

This letter is to remind you that June is our regular time for observing State Mission day and for taking our State Mission offering. We are indeed much encouraged that our offerings for Home and Foreign Missions have been larger than ever before. I believe you will agree that the joy of giving has far exceeded any self denial we may have made.

Much has been done for State Missions, yet much remains to be done if we would leave to our children the priceless heritage of this, our own State peopled with the redeemed of the Lord. Should this not be our first duty and loved work? Will you not observe the day, study the literature which I will gladly send upon request—and when you have seen the land yet to be taken in His name will you not honestly and earnestly seek to know His will concerning the offering He would have you bring willingly for this work? If we would have larger

blessings, let us prove Him by bringing in all the tithes. Then the windows of Heaven will be opened and such a blessing will be poured out that there will not be room to receive it. The desert places will bloom as the rose with great joy and we will go up to our Annual Meeting because of the blessings of our Heavenly Father upon the work of our hands.

MRS. WM. R. WOODS,  
Secretary.

## Southern Baptist Convention Annual.

I have in hand the Annual of the Southern Baptist Convention for distribution. The postage is 6 cents per copy, and brethren who send this amount will receive an Annual of the last session of the Convention. I will have them at Vicksburg for the messengers at our State Convention, but to those who do not care to wait till then I shall be glad to send as above.

A. V. ROWE.

## Hillman College Commencement

Sunday, June 24th, 8 p. m., Commencement Sermon—Rev. J. Wesley Dickens, Crystal Springs.

Monday, June 25th, 8 p. m., Annual Recital.

Wednesday, June 27th, 8 p. m., Graduating Exercises.

The friends of the College are cordially invited to be present.

J. L. JOHNSON, JR.

The more a man grows in God's sight the smaller he becomes in his own.—Ram's Horn.

The man who sighs for the days of martyrs generally does it in an easy chair.—Ram's Horn.

## The Prettiest Summer Resort.

Health and pleasure go hand in hand at Chick Springs. If looking for either you'd better repair thither.

Twelve of the Advantages Offered.

1. The most valuable water known for kidney, liver and stomach troubles.
2. The most modern and comfortable hotel (Everything brand new).
3. Cool days and pleasant nights.
4. No mosquitoes.
5. Easily accessible.
6. Five daily trains.
7. Only 1 mile from main line of Southern Railway.
8. Convenient telephone and telegraph connections.
9. Altitude 1,300 ft.
10. An immense amount of popular outdoor amusements.
11. The best orchestra to be found.
12. Last, but not least, a large crowd of congenial guests.

Come to Chick Springs to spend your summer vacation, assured that you will get twice your money's worth.

CHICK SPRINGS CO. Chick Springs, S. C.



## INDIGESTION FOR 23 YEARS

DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., Ltd., New Orleans.

## A Baptist Bible.

The complaint of some of our Presbyterian brethren against the American Tract Society for circulating the American revision is amusing. They say that it is really a Baptist Bible, because the translation has "baptized in water," rather than "baptize with water."

Now this charge is entirely correct. The American Revision is a Baptist Bible in precisely the same sense as the New Testament is a Baptist book. The American Revision is an exact translation of the Greek text. But the strange part of the matter is that not a single Baptist was on the American Revision Committee when the final revision was made.

Dr. Kendrick, of the original committee is dead. So the translation was put forth by Pseudo-baptists who had the courage to translate the Greek New Testament as they found it. There is no way to keep the New Testament from being a Baptist book, save by a wrong translation of it. The New Testament is a Baptist Bible and makes men Baptists wherever they get hold of it and do not have it explained away from them. There are

scores of modern instances where men have got hold of the New Testament and have worked themselves out to Baptist doctrines without knowing that the doctrines were Baptist, without in fact, having heard of Baptists at all.

Come, brethren, let's make it unanimous. The world of scholarship has given the victory to the Baptists in the baptismal question. No Baptist has made a Greek dictionary; yet the Greek

dictionary all say that the Baptism means to dip. The Expository Times, edited by a great Presbyterian scholar writes on this subject just as an orthodox Baptist would.

The Greek Church still practices immersion. The Roman Catholic Church says that the Baptists are right in their interpretation of the New Testament and admit that they themselves made the change to sprinkling.

We care little for the appeal to numbers in such matters, but as a matter of fact, it is only a mere handful of Christians who today claim that the New Testament teaches pouring or sprinkling as baptism.

Nine-tenths of modern Christians are with the Baptists on this question. Many of them justify their departure from the New Testament teaching on various grounds. But on the question of New Testament interpretation the victory of the Baptist contention is practically complete. We have swept the field. Pseudo-baptists themselves being judges.

The Bible is a Baptist Bible. Our task is now to persuade all Christians to follow the plain and admitted teachings of the New Testament on this point. May God give us all wisdom for this great problem. If we have the

winning spirit for this duty, we shall have not only a Baptist Bible, we shall have a Baptist world, one that is loyal to all the commands of Christ our King, one that is spiritual democracy, one that is triumphant.—Argus.

## Did More Good Than All Other Tonics or Quinine.

When Quinine fails try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c and \$1.00 bottles.

PREPARED BY ROBINSON-PETET CO., (Inc.) Louisville.

## SUMMER SCHOOL OF MUSIC.

For the benefit of teachers or students who are engaged during school session, our Conservatory of Music will give a summer course. Lessons can be had under our celebrated Hungarian pianist at a reasonable rate from June 1st till September 1st. Write for terms to Meridian, J. W. BEESON, President, Mississippi.

## Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

WE GUARANTEE OUR CURES.

The Kellam Hospital,

1615 West Main,

RICHMOND, VA.

# DURBON

## THE GREAT NATURAL CARBON PAINT

It arrests rust, prevents decay, protects and prevents iron and wood. Common Paint will not stick long to any metal but Durbon has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. Then Why not buy the Best? Why not buy a paint which not only has a smooth glossy finish. But will prevent decay, will endure any kind of weather, Sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

**Durbon Paint Has Been Tested And is Guaranteed.**

Black is our standard but we can furnish iron brown and grey. A trial order shipped on request in paste, semi paste, or dry form, or ready for brush with directions and suggestions for use. Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

Durbon Paint is a mechanical compound, but a natural composition which nature stored away many years ago. Durbon will assimilate with any color the consumer may wish to use. Durbon Paint sold under a positive Guarantee. Write the Durbon Paint Manufacturing Company, Nashville, Tenn.



## Peterman's Roach Food.

A BOON TO HOUSEKEEPERS.  
The roach goes to the food, and the food goes to the roach. It is the only food that will kill roaches, and it is the only food that will keep them from coming back.



It has been sent for 20 years to large institutions throughout the U. S. and abroad, with bills not paid. It is the only food that will kill roaches, and it is the only food that will keep them from coming back.

Bedbugs.  
"Peterman's Discovery" will kill bedbugs, and it is the only discovery that will keep them from coming back.

"Peterman's Discovery" will kill bedbugs, and it is the only discovery that will keep them from coming back.

Peterman's Roach Food.  
Ready for use.

It is the only food that will kill roaches, and it is the only food that will keep them from coming back.

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## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

June, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: "The Gospel for the Colored People."

Resolution No. 6.

As I meet and touch each day

Many travelers on life's way,

Every such contact shall be

A Christ-like, helpful ministry."

1. Prayer: For the conscious

presence of the Holy Spirit.

2. Roll call: Response by each

member with a thought helpful

to spiritual life. Scripture selections on

helpfulness.

4. Be helpful. Acts 16:9,10; Rom. 15:

13; Rom. 14:70; Rom. 13:9,10; ex-

amples of helpfulness, Acts 8:27-40;

Luke 5:12-13.

4. Is it worth while? The secretary

of the Woman's National Baptist Con-

vention (Negro) says: Gifts from the

W. M. U. of the Southern Baptist Con-

vention have been of incalculable value.

Women have been kept in the field, visit-

ing neglected homes holding Mother's

meetings, conducting institutes, organiz-

ing missionary societies.

5. Reading: The Negro How—How

to stay, Influence of Contract, See Leaflet

"Work among the Negroes," by Dr. Bar-

ton.

7. Prayer Hymns: "More love to

Thee."

8. Business: Collections etc.

9. Reports from S. B. C. and W. M.

W. Meetings at Chattanooga, Tenn.

(For state papers)

10. For Bible research: Divide the let-

ters of the alphabet among the members

of the Society, and request each to bring

for the next meeting missionary verses

beginning with the letters assigned.

11. Leaflet: "Mrs. Ashmead's Bur-

cau drawer," by A. N. Young.

12. Hour of Prayer: Ask help in be-

ing more faithful as laborers together

with God in meeting all opportunities.

Our Topic for June: "The

Gospel for the Colored People."

The subject doubtless seems a

trite one, to many, yet it is of vi-

tal importance to us as well as

to the people of whom we are to

study. Our brethren of the re-

cent convention devoted a consid-

erable portion of time to consider-

ing the question of establishing a

Theological Seminary for colored

people, surely one of their cry-

ing needs is that their leaders be

indoctrinated in the truths of the

gospel. What can we do for

them? If nothing more we can

adopt the resolution of our program, and as we come in contact with them, each day seek to render them a "Christlike helpful ministry." There are poor among them to whom we may give clothing and food. There are sick whom we may visit. When they serve us as cooks, we may arrange the Sunday dinner so that they hear the sermon on their "preaching day."

Let us do what we can to lift up these people for Christ's sake.

Woman's Missionary Union.

It has been definitely announced that the headquarters of Woman's Missionary Union will be continued at Baltimore, Md. Mrs. W. O. Rust of Nashville, Tenn., having declined the office of Corresponding Secretary, that position still remains vacant.

Mrs. Ada E. Tucker, who has been Miss Armstrong's assistant for the past nine years, has accepted the position of Office Secretary, and has already entered upon the work. Mrs. Tucker is thoroughly conversant with the details of the work, and she will doubtless do her part well. She says: "Although I have been associated with Miss Armstrong in daily service for nine years, I realize most deeply the responsibility of my present position—its character being in many respects quite different. The return of W. M. U. headquarters to Baltimore and pressing necessities of the work at this time led me to accept the call of the Executive Committee to the Office Secretaryship as the voice of God. May I not ask your prayers and any other co-operation which the Holy Spirit may lead you to give?"

Mrs. Tucker may be addressed at 233 North Howard street, Baltimore, Md.

For Absent Friends.

Holy Father, in Thy mercy  
Hear our anxious prayer,  
Keep our loved ones, now far ab-

sent.

Neath Thy care.

Jesus, Saviour, let Thy presence  
Be their light and guide;  
Keep oh, keep them, in their  
weakness,

At Thy side.

When in sorrow, when in danger,  
When in loneliness,  
In Thy love look down and com-

fort.

Their distress.

May the joy of Thy salvation  
Be their strength and stay;  
May they love and may they  
praise Thee

Day by day.

Holy Spirit, let Thy teaching  
Sanctify their life;



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God the One in Three,  
Bless them, guide them, save  
them, keep them  
Near Thee. Amen.

My prayer, for every member  
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## The Penalty for Neglected Service.

By William Lunsford, Pastor, Asheville.

Quench not the Spirit. The Spirit warms the heart. If the heart is filled with the Spirit of God, it warms toward God's service.

If the Spirit is withdrawn the heart grows cold. Apathy in Christian service is a sure way of driving off the Spirit of God. Sooner or later the penalty must be paid.

One day not a great while ago I called to see a sick woman. She had come from a far away section to battle with a fell disease in this beautiful and favored mountain section.

She had means and lived in a beautiful home. I was led into her room by her husband. She smiled faintly, and held out to me the hottest hand I think I ever touched, while her face was scorched with fever. Knowing that she was a Christian, I read such passages as I thought appropriate for consolation, prayed with her and left. Some days afterward, her husband approached me on the street, and asked if I would not visit his home again, saying that his wife was sorely in need of spiritual help. I went back. When I entered the room the nurse left it, and then this poor, emaciated, tired woman, told me of her fears about dying. The future to her was cold, and dark, and hopeless. She knew that her end was near, and dreaded it because she could see no ray of light about the grave, only an "old box" as she expressed it, in which she would be shipped back home, and be buried out of sight forever.

In answer to something I said about prayer, she replied: "I don't pray, I can't pray. I have tried my best but can't."

Surprised at finding her in this unhappy state of mind, I sought at once to find the cause of it.

I asked if she were not a Christian. She answered as if she preferred to say that she held church membership. She was a member of the Presbyterian church. She then told me of her wasted life, so far as service for the Lord was concerned.

Her time had been given to her children, husband and friends. Jesus had no place in the program of her life, not that she meant to exclude Him, but had simply done so by failing to provide a place for Him.

I then told her that her darkness was not unnatural; that by her forgetfulness and unfaithfulness, she had driven away the Holy Spirit, and put out His holy fire.

That she had so lived as to compel the withdrawal of the gentle Spirit of Him who warms the heart, and brings it to yearn for

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the service of God, while making that service most sweet and delightful, and that the darkness which had so filled her with terror would not disappear, and the peace which she so much desired till that was done. Thousands are following in her footsteps, and like her, must settle with God a matter purely personal, and in the meantime eat the bitter fruit of a life that had no place in its plan for Him.—Biblical Recorder.

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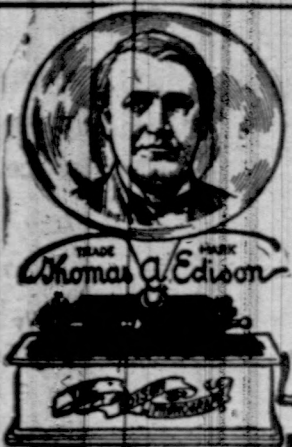
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### Spurgeon on Theatre-Going.

Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work.

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theatre; if I go, a great number of those will go to whom it will be positive harm. I will not be responsible for alluring by example into temptation which but for my self-indulgence they would entirely escape.

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: 'One day Mr. Blanc met me, and asked how it was I never entered these grounds. "Well, you see," I said, "I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds." "You make a great mistake," said Mr. Blanc. "If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling-saloons. Do not imagine that because you do not

play yourself you do not by your presence contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling-tables the transition is easy."

After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to theatres."—Pall Mall Gazette.

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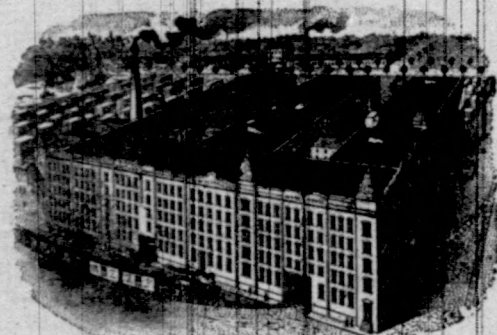
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### Temperance Topic.

By Anti-Alco.

What good news to see in a daily paper that a Temperance Worker has recently been lecturing at a Baptist church in Mississippi—namely, in the town of Wesson! The same notice made mention of a protracted meeting going on at the above house of worship. Oh! That such news items as this might, because of their reality, be more common! The little city is taking a bold and brave stand worthy of imitation by other churches. This is an age of specialists and surely a Temperance Lecturer who devotes much time and study to his work should be one to lead and aid us in the work for which he stands.

The pulpit is devoting more and more attention to this and other reform work, as it awakens to a sense of its importance, and the time is constantly drawing nearer when much greater stress will be laid on all moral reforms as one of the greatest and most pressing forms of missionary work. Undoubtedly all church members and persons who claim to be Christians should be active temperance workers, but an occasional stimulating to greater interest and action is both helpful and necessary, and what more fitting time than during a protracted meeting?

O! alcohol! for what few crimes art thou not responsible!

One reason why we have not more temperance advocates is because people are not generally speaking—sufficiently instructed. There are otherwise good people—church people who would never touch a drop of anything containing alcohol—who would, on the other hand, discourage its use—if they would give the subject of temperance proper study and thought. More frequently should temperance tracts be scattered among church members, while they should ever be able to gain access to the best and latest literature on this important subject.

Some towns are, perhaps, expecting to have a protracted meeting soon, in conclusion, will they heed an humble request to agitate the temperance question, have temperance rallies and if possible, have a temperance lecturer at least for one day, to stimulate church, Sunday Schools and the young people's societies.

#### Addenda.

Since writing the above, Hattiesburg's stand on the whisky question has been noted with great pleasure and satisfaction. Why can't all the churches wake up to their duty along this line without further delay? Children must be interested on the temperance question at school and Sunday School as a future preventive—but we must not, while

looking after these men and women of tomorrow forget the ones of today who are victims of the evil one's beverage, and with whom we might have wasted our opportunities when they were under our influence as Sunday School pupils. Temperance Sunday every quarter is a great improvement on past conditions, but fifty-two Sundays in a year is not too often to devote a little time to temperance instruction.

We can't hope to rid the world of its many crimes and evils until we get at the bottom and remove the cause of the great majority, which will be when we conquer our enemy in the shape of alcohol!

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### The Sabbath.

Casual readers of the Bible suppose that the Sabbath was instituted with the "Ten Commandments" given to Moses on Mt. Sinai. Students notice that the language in that law is "Remember the Sabbath day to keep it holy." During the period of their bondage its observance was naturally forgotten by the Hebrews; so it was again impressed by the "remember."

God set apart the Sabbath day at the close of creation; and "hallowed it" for rest. It was a lesson for all mankind; and the world in disregarding it, is bringing sorrow and trouble upon itself. In evidence of its importance God emphatically re-enjoins its observance upon His nation. It was the law of Israel; but when Christ came, he "fulfilled the law," and put his people "under grace."

Christians observe the seventh day beginning from "First day of the week," which, to commemorate the resurrection is called "the Lord's day." It is a day of rest from secular affairs and temporal work, and devoted to worship and spiritual labors. To use it for other purposes willfully is "robbing God," for he has given us the other six days for ourselves, while making only the one reservation. It is not sufficient that Christians meet an hour or two once or twice a month to hear a sermon. The whole belongs to the Lord, and that fact indicates that all the results of the day belong

to him. Hence one-seventh of a crop is his; one-seventh of the interest on money collected and all of the days' labor if any has to be done. A preacher, therefore, is not to be paid for service that day; but is entitled to fair compensation for the time going to and from and in preparation during the week—his time.

Every church should have a pastor in its field if it is possible, to avoid Sunday travel especially in public conveyance. Contiguous country churches ought to combine and settle a pastor in their midst. The question of Sabbath desecration is thrust back by the world upon the church. How about Christians, incorporations, and church entertainments, etc?

L. A. DUNCAN.

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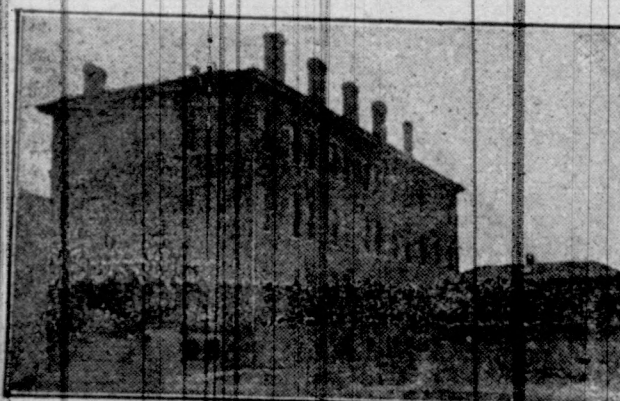
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